

Chap. 1} THE CHANDOGYA UpANiSHAD-
CA.FJJJ,5^sJ, 3. 535

of him (the Self) here in the world, and
whatever is not {i.e.,
whatever has been or will be), all that is
contained within it.

" (4) And if they should say to him: "If
everything
that exists is contained in that city of
Brahman, all beings
and all desires (whatever can be imagined
or desired), then
what is left of it, when old age reaches it
and scatters it, or
when it falls to pieces ?

" (5) Then he should say: " By the old age
of the
body, that (the ether or Brahman within it)
does not age
by the death of the body, that (the ether, or
Brahman within
it) is not killed. That (the Brahman) is the
true Brahma-
city (not the body). In it all desires are
contained. It is
the Self, free from sin, free from old age,
from death and grief
from hunger and thirst, which desires
nothing but what it
ought to desire, and imagines nothing but
what it ought to
imagine. Now as here on earth people
follow as they are
commanded, and depend on the object
which they are attached
to, be it a country or a piece of land.

< (6) And as here on earth, whatever has
been acquired
by exertion perishes, so perishes whatever
is acquired for
the next world by sacrifices and other good
actions performed

on earth. Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds."

Third Section.

" (3) That Self abides in the heart. And this is the etymological explanation. The heart is called **hridayam**, instead of **hridy-ayam**, *i.e.*, He who is in the heart. He who is in the heart. He who knows this, that He is in the heart goes day by day (when in **sushupti**, deep sleep) into heaven (**svarga**) *i.e.*, into the Brahman of the heart.

" (4) Now that serene Being which, after having risen from this earthly body and having reached the highest light